

نظرية الاعتبار عند المحدثين

THEORY OF CONSIDERATION AT ALMOHDTHEEN

قدمت هذه الرسالة استكمالاً لمتطلبات الحصول
على درجة الدكتوراه في الحديث الشريف وعلومه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَمَّا بَعْدُ فَاذْكُرُوا أَنَّمَا لَكُمْ فِي الدُّنْيَا حَتْفٌ أَنفُسِكُمْ فَأَغْرِبُوا

قرار لجنة المناقشة

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الدُّرَيْتِيُّ

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا
وَتَقَبَّلْ دُعَاءِ، رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ

يَوْمَ يَقُومُ الْحِسَابُ 41/40

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا ذُرِّيَّتَنَا قُرَّةَ أَعْيُنٍ
وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا 74

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ
وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي
فِي ذُرِّيَّتِي ^ص إِنِّي تُبِّتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ 15

شكر وتقدير

قال الله تعالى: «أَنْ أَشْكُرَ لِي وَلَوْلَا دَيْكَ إِلَى الْمَصِيرِ» (لقمان 14)

فلك يا رب الحمد والشكر، على نعمك العظيمة، والآلاف الكثيرة، ولك الشكر على ما أنعمت به علي من إتمام هذا العمل وإنجازة، فلك اللهم الحمد في الأولى والآخرة.
ثم خالص الشكر والتقدير لوالدي الكريمين على أن ربّيتاني صغيراً، ورضاهما علي كبيراً، الذي كان له أكبر الفضل في استجلاب توفيق الله تعالى لي؛ فأسأله سبحانه وتعالى أن يرفع درجاتهما، ويعلي مكانتهما، ويجعل هذا العمل في ميزان حسناتهما.

ثم تقديرًا واعترافًا لأهل الفضل بفضلهم، وانطلاقًا من قوله ﷺ "لا يشكر الله من لا يشكر الناس"، أقدم بالشكر والتقدير لفضيلة المشرف الأستاذ الدكتور أمين محمد القضاة، على ما بذل من جهد، وما قدّم لي من نصائح وتوجيهات، كان لها أكبر الأثر في إخراج الرسالة هذه الصورة.

كما أتوجه بالشكر والتقدير إلى الأساتذة العلماء؛ الأستاذ الدكتور بشار عواد معروف، والأستاذ الدكتور ياسر الشمالي، والأستاذ الدكتور عبد الله السوالمه، والدكتور عبد الرزاق أبو البصل؛ على تفضلهم بقبول مناقشة هذه الرسالة، مقدماً لهم ذلك، ومراجياً الله أن يفيدني من علمهم، وملاحظاتهم القيمة، في سبيل إثراء هذه الرسالة، وإخراجها بأحسن صورة.

وأتوجه أيضاً خالص امتناني وتقديري لمشاعنا العلماء الذين أفدت منهم في مرحلة الدراسة، وأخص منهم بالذكر الأستاذ العلامة الدكتور عبد المجيد محمود، ومعالي الأستاذ الدكتور الأحمد أبو النور.

وكذا أقدم شكري وتقديري إلى فضيلة أخي الشيخ المقرئ، الدكتور أشرف محمود الكناني، على جهده الموصول بمناجعة هذا العمل منذ بداياته، وأخي الشيخ عادل البلوشي العماني، على مراجعته لبعض فصول هذه الرسالة، وما قدمه من نصح وتوجيه.

ولا أنسى أن أقدم بالشكر الجزيل لجامعة اليرموك، وكلية الشريعة خاصة، على جهودهم الحريّة في نشر العلم الشرعي وتعليمه.

وأخيراً أشكر كل من ساعدني في إعداد هذه الرسالة، مادياً ومعنوياً؛ فلهم مني أحسن الشكر وأجزله.

وجزى الله الجميع عني خير الجزاء.

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المقدمة

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾ [102]

﴿يَتَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾. [1]

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾. [70-71].

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ

كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾﴾ [36]

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا

بِجَهْلَةٍ فَتُصِيبُوهَا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ﴾. [6].

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ

إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ ۚ كَذَٰلِكَ كُنْتُمْ مِّن قَبْلُ فَمَنْ ۚ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾. [94].

هو :

الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ مَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ خَتَسُوا بِأُخْرَابِهِمْ فَكَفَرُوا قُلُوبُهُمْ ثُمَّ أَخْرَبَهُمْ بِيُوتِهِمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٢﴾ [2].

: ﴿يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِيَ الْأَبْصَارِ﴾ [44].

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و الحمد لله رب العالمين أولاً وآخراً
وصلى الله وسلم على خاتم الأنبياء والمرسلين

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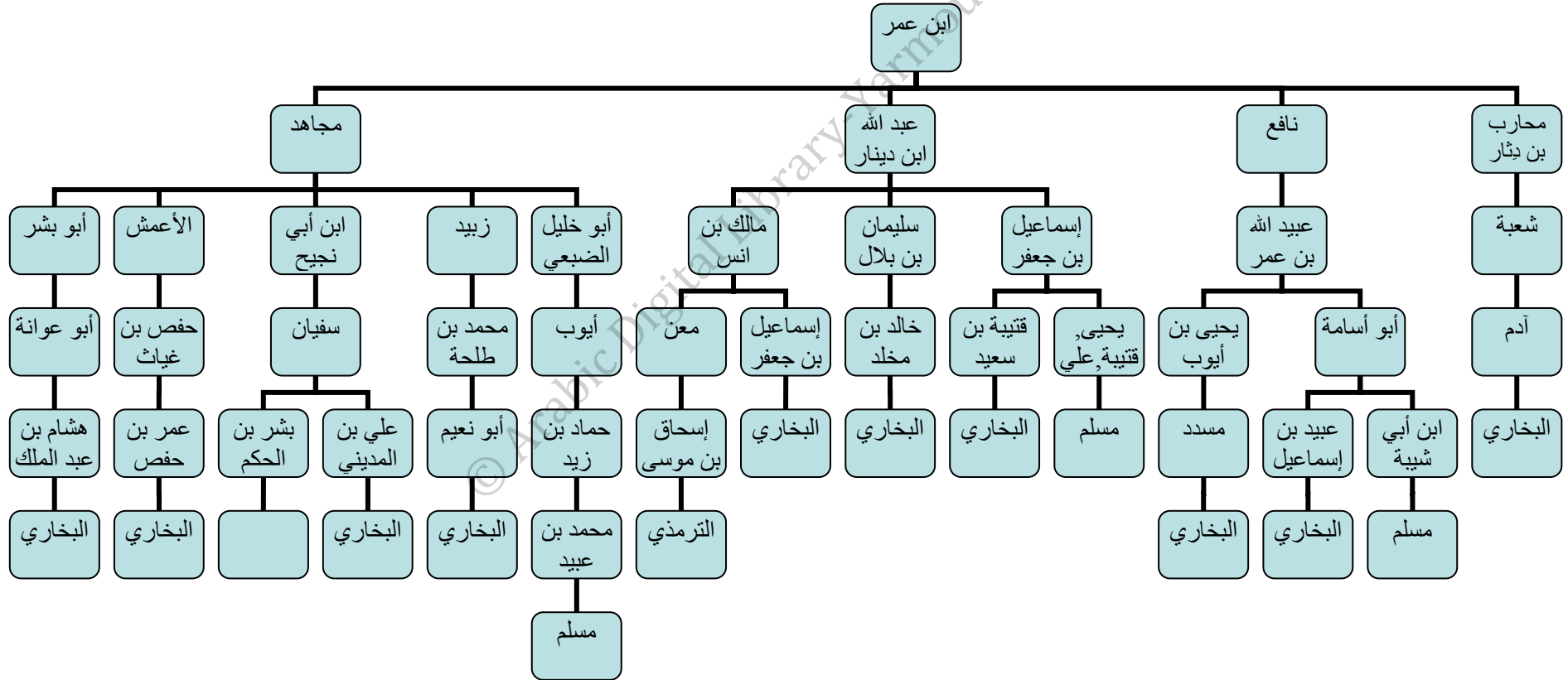
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Abstract

THEORY OF CONSIDERATION AT ALMOHDTHEEN

Prepared by: Mansour . M .sharairi

Supervised by: ph.D.Amin alqudah.

This study aims for construction perfect theory about on of the hadeeth criticizing far dements which is Eitibar – hadeeth strengthening to show its central role in criticizing for the mohdtheen .

This study was made up of an overview two chapters and conclusion, the first chapter is made of four semesters specified to deal with the fundamentals of Eitibar theory, the second semester or chapter made up of three semesters dealing with practical principles for Eitibar concept.

The study began with overview about the theory concept generally. The hadeeth theories specifically the Eitibar theory in specific.

The researcher dealt with Eitibar concept linguistically and fundamentally concluding that this concept aimed for knowing the narration source and origin so hat they can judge its degree upon that and concluding at the end.

Then the researcher talked about the relating concepts, the relation ship between them, talked about the Eitibar concept emergence and development, noting its importance and requisites showing its importance in expecting the individuals narration.

At the second chapter the researcher talked about the principles that constructed the scientific motives that made the mohdtheen used this principle criticizing

The narrator

The narration (riwaya)

The narrator

Like deferent for alrewaya, deferent condition for the narrator. deferent judgment relating the same narration.

At the third chapter the researcher talked about Eitibar divisions for mohdtheen which turned into specific disciplines as fallows, inverting the statistical induction approach knowing the rawi peers, hadeeth selection , sheiks selection and non general rules for al mohdtheen.

At the fourth chapter the researcher show al mohdtheen approach in Eitibar so that they can easily use it in proving any hadeeth the rawi and the other things.

At the epilogue or this study the researcher made his recommendation about the study with results that were her.

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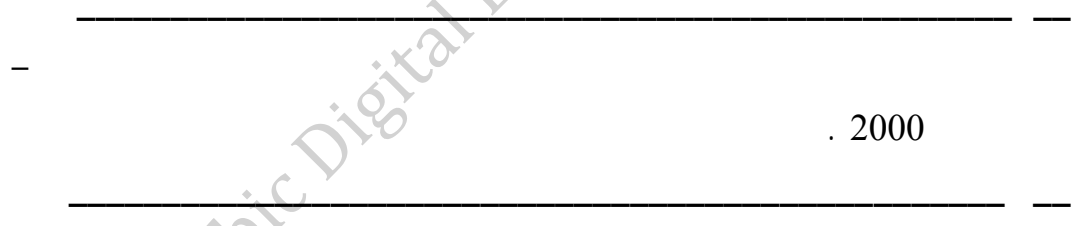
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